

CHRISTIAN INTELLIGENCER.

One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance.]

VOL. VI.]

PORTLAND, SATURDAY, OCTOBER 28, 1826.

[No. 14.]

AN EXPLANATION

Of the 25th Chapter of St. Matthew's Gospel.

By W. BALFOUR.

Matth. xxv. 46. "*And these shall go away into everlasting punishment: but the righteous into life eternal.*" See also verse 41. which refers to the same persons, and the same punishment. Before we proceed to consider these words directly, we beg leave to make some general remarks on chapters 24. and 25. together.

1st. What is contained in these two chapters, is one continued discourse of our Lord's, addressed to his disciples. The word *then*, in verse 1. of chap. 25. shows this. "Then shall the kingdom of heaven be likened unto ten virgins." When was the kingdom of heaven to be likened to this? The answer is found in chap. 24. which is, at the coming of Christ to destroy Jerusalem. It is further manifest from chap. 26: 1. "And it came to pass when Jesus had finished all these sayings." And what sayings could these be but all the sayings contained in the two chapters? For it will be difficult to point out any change of subject or interruption of our Lord's discourse, from verse 4. of chap. 24. to the end of chap. 25. That this discourse was delivered to the disciples alone, is plain from comparing chap. 24: 1—4. with chap. 26: 1, 2.

2d. The whole of this discourse is in answer to the questions put by the disciples, verse 3. of chap. 24. "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world," or age? This supposes he had said something about his coming, which we find was the case from the last verse of chap. 23. The questions put, were to obtain information about this coming, and the signs whereby they might know its approach. All allow, that the coming, in chap. 24. refers to our Lord's coming at the end of the Jewish age or dispensation, but many contend that the coming in chap. 25. refers to his coming at a day of general judgment at the end of this world. But the word *then*, so clearly marks the connexion of these two chapters, as to forbid such a supposition. Nor can any man point out where our Lord left off speaking of the one coming, and began to speak of the other. He mentions his coming, chap. 24: 3, 27, 30, 37, 39, 42, 44, 46, 48, 50. and in chap. 25: 6, 10, 13, 19, 27, 31. as one: nor can any one doubt that the same coming, chap. 25: 31. is the same as that, chap. 24: 30—35. from the language used and the circumstances mentioned. See also Matth. 16: 27, 28.

Luke 9: 26, 27. Mark 8: 38. and 9: 1. From verse 4. of chap. 24. our Lord proceeds to answer the disciples' questions, and points out particularly the signs whereby they might know that his coming was at hand. These I need not particularize.

3d. What has led many to conclude, that chap. 25. refers to a day of general judgment, is, overlooking the connexion between the two chapters, marked by the word *then*, in verse 1. of chap. 25. and not noticing how exactly the three parts of chap. 25. correspond to and illustrate three things inculcated on the disciples from verse 42. to the end of chap. 24. These I shall briefly notice, hoping the reader will compare the passages I refer to. Notice, then.

1st. That our Lord inculcates on his disciples the duty of *watchfulness*, in view of his coming. See chap. 24: 42—44. Let the reader then compare the three verses with chap. 25: 1—13. and we think he must be convinced, that the parable of the ten virgins was spoken to illustrate, and enforce on his disciples this very duty. Hence the parable ends with these words, expressive of its object—"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" which are almost the very words in which he stated the duty of watchfulness in chap. 24: 43, 44. Who can dispute this? But admit it, and this part of Matth. 25. must be given up as referring to a day of general judgment at the end of this world.

2d. In chap. 24: 45. our Lord also inculcates on his disciples the duty of *faithfulness*, in view of his coming. Let the reader again compare the second division of chap. 25. from verse 14—31. and we think he must also be convinced, that the parable of the talents, was spoken by our Lord to illustrate and enforce the duty of faithfulness upon them. Here I ask every candid reader to say—Is it not the same Son of man which is mentioned in both chapters? Are not the servants to whom the goods were delivered the same as in chap. 24: 45? Is not the faithfulness and unfaithfulness of the servants the same in both? And is not the coming of our Lord to reckon with them the same coming in both? Who can with any show of reason deny these things? But who can admit them, yet contend that this second part of chap. 25. has any relation to a day of general judgment?

3d. In verse 46. and to the end of chap. 24. our Lord states the consequences which would result, according as they were found watchful

and faithful, or the contrary. Now compare this with the third division of chap. 25. from verse 31—46. and all must see how exactly the one corresponds to the other. In the one, he states what rewards and punishments would, at his coming, be awarded his servants: and in the other, he goes on to illustrate this, by what may as justly be called the parable of the rewards and punishments, as the two former are called the parables of the ten virgins and talents. This agreement of chaps. 24, 25. is not an accidental thing, but the effect of design, and clearly marked by the word *then*, with which chap. 25. begins; but it is not noticed by most readers as it ought, by the improper division of our Lord's discourse into chapters and verses. Our Lord no more ends his discourse, chap. 24. than Paul ends his Epistle to the Romans, chap. 4. If the question is asked, *when* shall the kingdom of heaven be likened unto ten virgins? The answer is found in chap. 24: 42, 44, 46, 50. where his coming is repeatedly mentioned, and in verse 34. is expressly said to be during that generation. We ask every candid man Is not the Son of man, mentioned chap. 25: 31. the very same Son of man as is spoken of in chap. 24? And is not his coming in his glory, and all the holy angels with him, the same coming and glory as is mentioned chap. 24: 30? It was this perfect agreement of the three divisions of chap. 25. to the three things stated in chap. 24. which changed our views of this subject many years ago, so that our views of these two chapters are not influenced by any change of opinions since.

Keeping these general remarks in view, let us attend to the words—"And these shall go away into everlasting punishment, but the righteous into life eternal." The first question is—"Who shall go away into everlasting punishment?" The context answers, the goats, verse 33. whose conduct is described, verses 41—46. The wicked and slothful servants, verses 24—29. The foolish virgins, verses 10—12. And the evil servants, chap. 24: 48, 49.

2d. Let us ask the question—What everlasting punishment were these persons to go away into? Answer: the everlasting fire prepared for the devil and his angels, verse 41. The outer darkness, verse 30. See also verse 10. and chap. 24: 51. all of which, it will be allowed, refer to the same punishment. In the first part of this Inquiry it has been shown, that by the devil and his angels, verse 41. our Lord referred to the unbelieving Jews and opposers of Christianity. In the Inquiry into the words Sheol, Hades, &c. it has been also shown, that *fire* is a figure often used in Scripture for temporal punishment, and is the same here, as *hell fire* in other places. In both Inquiries it has been shown, that the term

everlasting, is applied to the punishment which the Jews are now enduring. In confirmation of these things, comp. Luke 13: 23—31. Matth. 18: 11, 12. 13: 42, 50. and 22: 13.

3d. Let us ask again—When were these persons to go away into everlasting punishment? The answer from the context evidently is—"When the Son of man came in his glory," verse 31. Well, when was this? Not at a day of judgment, for not a word is said about this in the two chapters. It was when the Lord of the servants came to reckon with them, verse 19. When the bridegroom came, verse 10. At the time when the slothful servants were not looking for him, chap. 24: 41—51. And at the time referred to, verse 44. when he said to his disciples, "be ye also ready; for in such an hour as ye think not, the son of man cometh." Christ's father only knew of this day, verse 36. It was to come like a thief in the night, or like the flood on the old world, 37, 43. But it was certainly to come during that generation, verse 34. Then he was to reward every man according to his works, which exactly agrees to some going away into everlasting punishment, and some into life eternal.

But it will be asked, What throne of glory did Christ sit on when he came to take vengeance on the Jewish nation at the end of the age? The Greek in chap. 25: 31. is, *tote kathisei epi thronou doxas autou*, and is the same which Matthew used, chap. 19: 28. and is rendered in both places by Dr. Campbell in the same way. The whole verse he renders thus—"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." Here let the reader turn to the last Section, and read the quotations made from Dr. Campbell and Macknight on this verse. These writers have shown, that the coming of Christ was at the end of the Jewish dispensation, that the throne on which he sat was the throne of his mediatorial kingdom, and the judging then to take place, the ruling or governing men with his truth. His throne was no more a literal, visible throne, than were the twelve thrones of the apostles. The time when, the nature of the throne, and the same language used in both cases by Matthew, show, that there is no reference to a day of general judgment, as is generally supposed. If Matthew used this language, chap. 19: 28. as these writers explain it, by what fair rule of interpretation do we give the same words, chap. 25: 31. such a very different interpretation? Men now would feel indignant at having their words interpreted in such an arbitrary and capricious manner. What right, then, has any man to affirm, that the Son of

man's coming in his glory, and all the holy angels with him, refers to a day of general judgment, when the same writer, in the same book, has used the same or similar language, where it is manifest he is speaking of Christ's coming at the end of the Jewish age or dispensation? It is well known, that the term rendered angel, simply signifies a messenger of any kind: and it is allowed, on all hands, that angels are mentioned as connected with our Lord's coming at this period. See Matth. 24: 30, 31. and 16: 27. Mark 8: 38. 9: 1. and 13: 26, 27. Luke 21: 27. The angels being then mentioned, is a confirmation, not an objection, to the views advanced. See Whitby and Macknight on Matth. 24, who show the angels referred to, to be human beings.

But it will be objected—How, upon your views, can it be said, “and before him shall be gathered all nations?” Answer; the phrase “all nations” occurs twice before in this very discourse of our Lord's, chap. 24: 9, 14. “And ye shall be hated of *all nations* for my name's sake. And this gospel of the kingdom shall be preached in all the world, for a witness unto *all nations*, and then shall the end come.” What end should come? Evidently the end of the Jewish age, verse 3. which took place about forty years after our Lord delivered his discourse. During this period the gospel was preached among all nations, Mark 13: 10. or throughout the Roman empire, which was then called the whole world, Luke 2: 1. See Matth. 28: 19, 20. Col. 1: 6, 23. Rom. 1: 8. and 10: 18. Judea was then a province of the Roman empire. That the apostles preached the gospel throughout the Roman empire, and were hated of all nations, no one disputes. We have then found in this discourse, the *all nations* to be gathered before Christ seated on his mediatorial throne. It is obvious, that whoever contends for a literal gathering together of all nations before him, ought also to contend, that every individual of the same *all nations* heard the gospel, and that every individual of them hated the apostles for Christ's name sake. But how in this case could they have had any converts to their doctrine? And no separation could have taken place, for all the nations would have been goats. The gathering together of all nations before him, need not be extended to more than such as heard the gospel, and professed it, some of whom did, but others did not bring forth its proper fruits. This limited view, we think, is favored by the scope of our Lord's discourse. For example, it was not the whole world, or all nations, but the *kingdom of heaven*, or Christ's professed disciples, who are likened unto the virgins, verse 1. Nor was it to all nations, but to his *own servants*, Christ delivered his goods, verse 14. See also chap. 24: 42—46. And the replies made to the King by

both goats and sheep, proceed on the ground that they were both professors of his name. But it is not absolutely necessary to confine the sense of this phrase; for, since Christ sat down on his glorious throne, he has been judging the nations of the world in righteousness, and such of them as would not serve him, he has broken in pieces like a potter's vessel. (*To be concluded.*)

[The following account communicated to the Editor of the Reformer, by a correspondent from the South, will serve to convince the candid, of every denomination, that the Baptists are beginning to open their eyes upon the alarming mischiefs, which accompany, and will naturally follow, the modern schemes of Missionary operations. It is sincerely to be hoped that by these means, some light will shine on this Northern region, and that some of the “Baptist Churches” here, will wake from their slumbers; and magnanimously imitate their “Reformed” sister Churches in North Carolina. This remark emanates from the most friendly motives.]

REFORMED BAPTIST CHURCHES.

Mr. Editor—I have before me a letter received from a Baptist preacher in Wake County, N. C. stating that nine churches of the Raleigh Baptist Association have rent themselves from that Association, in consequence of the annoyance they have met with from missionary schemes and missionary beggars. They call themselves the “Reformed Baptist Churches.” I also saw a few days since, a respectable Baptist preacher from the New Baptist Association, who stated that he thought there were as many as fifteen churches in that Association ready to separate from the Association for the same reasons. He also stated that one church in the Kehuke Association had pointedly declared against the missionary and money-begging system. Many of the churches have long been grieved and troubled by the vile arts and schemes which have been resorted to for obtaining money, under pretence of spreading the gospel, and are now fully determined to rid themselves of the abomination by denying their pulpits to all missionary beggars, and removing from among them such members as continue their adherence to any of the popular and anti-christian projects of the day. This is indeed making a bold stand, and presents an ominous aspect to the great missionary works and doings among the Baptists throughout the United States.

Whoever has had an opportunity to observe the pernicious effects of the missionary and money-begging proceedings in this country, will want no other evidence to convince him that they are not of God. But the common people, all along have been kept in a great measure from an open expression of their sentiments on this subject, in consequence of hearing it asserted

by their head teachers and great men, that none but the more ignorant and uninformed part of society would be found the opposers of Missions, &c. It is time for these high-minded and ambitious leaders and professors in the church, to know that this assertion is not founded in truth, and also to know that the strength and success of a cause in a community, as in a country, does not lie in a few would-be great men, who are seeking their own interest and renown, but in the great body of the common people, who are too honest to patronize wickedness, and sufficiently informed to know when they are imposed upon, as well as independent enough not long willingly to submit to such imposition.

NATIONAL TRACT SOCIETY.

We have frequently expressed our serious apprehensions that our Baptist and Methodist friends were acting a very imprudent part, in uniting with the Presbyterians, &c. in establishing, what are called "National Societies?" and we consider it incumbent upon us to present before our readers, the following just and discriminating remarks from the "COLUMBIAN STAR," a most respectable BAPTIST paper, printed in the CITY OF WASHINGTON.

"Are there not many things that look towards a National Religion in the United States? Is not an 'amalgamation' on unscriptural grounds sought for, and inculcated by many? Is there not a positive attempt in preaching and practice to bring into partial disesteem and disuse important Christian duties? It becomes the Baptists, who have preached, prayed, suffered and bled for religious liberty, to be jealous of so precious a privilege. One thing is certain, that in the institutions of our country, styled National or American, in which the Baptists take a part, they are used generally as subalterns, instead of having much to do in leading. They must, in all of them, except the American Bible Society, make concessions and compromises which I venture to assert the others do not—Yea, of principles, which if they are Baptists from sentiment, they hold very dear.

"It may not be out of place to state, that the series of Tracts now publishing by the Society, are a republication of the same, with a few exceptions and additions, as heretofore printed for the last ten years by the New England Tract Society, which took the name of American, before it was assumed by the Society in New York. That Society still exists. It has been, and is a thorough Presbyterian or Congregational Institution.—True, there is a publishing committee of six gentlemen, said to be each of different denominations, but I believe half of them are substantially Presbyterian—one being a Presbyter, another Dutch Reformed, and the third a Congregationalist.—One of the six is a Baptist. By these the tracts

are revised before they are sent to press, with a view of expunging whatever may be objectionable to either. It has been said there is no danger of any thing being published to which the Baptists will object. Of this I am not certain, nor am I sure that the denomination would be willing, if consulted, to trust to any one man for an exhibit, defence, or guardianship of their principles."

[From the Universalist Magazine.]

NATURAL AND REVEALED RELIGION.

Having very recently heard of a preacher from the West, who has been preaching in this city, and contending that there is no such thing in the world as natural religion, some queries arose in my mind, which are here suggested for consideration.

1st. Suppose we should undertake to prove that there is no such a thing as natural religion, is it not first necessary to determine what we mean by it? And 2d. If we contend that there is not, is it not equally necessary to have this religion defined? 3d. If we contend that there is a revealed religion, is it not proper that we know how to define it? And if we believe that revealed religion is different from natural religion, is it not requisite that we know how to define both, and also to define wherein they differ?

It would seem that a religion would answer perfectly to the terms, *natural religion*, provided it was adapted to the natural faculties of men. And here it must be known, that what is meant by natural faculties, comprehends all the moral and physical powers of which we are possessed by nature. If what is here suggested be correct, it seems that there can be no true religion in the world, but natural religion. For a religion which is incompatible with the abilities of man, though it might be proper enough for some other order of beings, would not be binding on us, as we should need new powers to comply with its duties, and new faculties to enjoy its hopes. But here an objection comes, which in the minds of many, no doubt, will be considered a very serious one. "If there be no true religion but natural religion, revealed religion is out of the question entirely, and our Holy Scriptures are useless!" Reply: May not a religion, which is as perfectly adapted to our faculties, and as natural to our moral and physical powers, as light is to our eyes, or sound to our ears, be communicated to man by a divine revelation? The manner by which we come to the knowledge of a thing does not alter its nature. If one man should, by attentive application, obtain a thorough knowledge of algebra, and it should please God to inspire another who had never studied the science at all, with an equal knowledge of it, what would be the difference in the knowledge of these two

men? The different ways by which they attained to this knowledge makes no difference in the knowledge itself. According to the account we have in the 2d of Acts, the unlearned apostles were inspired with the gift of tongues, but they spoke no language but such as other people had learned in their childhood. It required inspiration to give the knowledge of events to the prophets, which others came to the knowledge of by living in the times in which they came to pass, and of which others obtain a knowledge by faithful history. The apostles were made acquainted with Jesus Christ and his doctrine, by hearing him preach and converse on the things of the kingdom of God, and by being in company with him, from the beginning of his ministry to the close of it; but St. Paul, who had not the privilege of the other apostles, was miraculously converted and instructed by inspiration to understand and know the things which the other apostles had learned by being with the Saviour. These reflections seem to lead to the conclusion, that all true religion is natural; and that to some God reveals it, by what we mean by divine inspiration, and that others learn it by careful attention to the testimony of such as have been inspired; and that it may be learned from surrounding nature, aided by a moral principle within. H. B.

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, OCTOBER 28, 1826.

REMARKS

In relation to "H. B.'s" article, on "Natural and Revealed Religion," in a preceding column.

DEAR SIR—My attention was particularly excited by the above reasoning; not only on account of its obvious conclusiveness, but because I had previously attempted, in my incoherent manner, to illustrate the same leading ideas, in a discourse in this place, from St. Luke's Gospel, 10: 21 "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast bid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."

I endeavored to maintain that, for example, the Art of Printing, the discovery of America, and the demonstrations of Newtonian philosophy, were the same in their nature, and just as useful to mankind, as the same facts would have been, had they been revealed supernaturally of God, to three inspired individuals; and that we are under the same obligations to be grateful to the "Giver of every good and perfect gift," as we should have been, had these signal discoveries been made known, through the medium of three several revelations, of a super-human character.

But our fellow-beings are so extremely fond of the marvellous, that they appear to overlook or undervalue almost

every blessing which is conferred by a purely natural process. Is not this, an evidence of reprehensible ingratitude? What additional value would be imparted to any object, by having it bestowed miraculously? The raiment, with which we are clad, is as valuable as the same would be, if it had been manufactured by the fingers of angels; the food, on which we subsist, would be no more palatable and nutritious, were it brought to us by the ravens of Divine kindness, or rained down, as was the manna on God's ancient people. The sense of hearing or of seeing, which we naturally possess, is as good and as useful, as though we had all been once deaf or blind, and had been restored to the proper use of our faculties, by the wonder-working power of him, who unstopped the ears of the deaf and opened the eyes of the blind. Yes, and may I not add, that life itself, with all its accompanying circumstances, is as much an evidence of Divine goodness, as though we had once been dead and buried, and had been again called into conscious existence, like the present, by the omnific voice, which awoke Lazarus from the sleep of the tomb? I consider it a matter of the highest practical consequence, that mankind should be learned to appreciate the blessings of God, according to their real value and their adaptation to the wants and circumstances of dependant beings, instead of losing sight of the real favor, by gazing too intensely for a marvellous or dazzling manner, in which it is conferred. Even, the vegetables that crown our tables, should excite as high efforts of gratitude, as though they had been plucked by the hand of Gabriel from a garden in the Sun, and transported hither, by a miracle of mercy!

But excuse this wandering, Sir; for my principal object, in addressing you, is, to ask your attention to another part of your excellent communication. Having, by a very brief and convincing process of argument, come to the conclusion that, properly speaking, there is no true religion in the world, excepting "natural religion," whatever may be the medium by which it is enjoyed, you very justly observe,— "St. Paul, who had not the privileges of the other apostles, was miraculously converted and instructed by inspiration to understand and know the things which the other apostles had learned by being with the Saviour."

Although I most heartily acquiesce in your observation, you will indulge me in taking the same course, in ascertaining what you mean by a miracle or miraculous conversion, that you did, in order to define the nature or character of true religion.—Thus—"1st. Suppose we allow there is such a thing, as" a miracle or a "miraculous conversion," "is it not first necessary to determine what we mean by it?" 2d. "Is it not proper that we should know how to define" a miracle? "And if we believe in" a "miraculous conversion," "different from a" natural conversion, "is it not requisite that we know how to define both, and also to define wherein they differ?"

These questions, Sir, are respectfully and candidly proposed for your consideration; and I shall look with much solicitude for as early and as definite a reply, as your cir-

cumstances will allow. I have long been impressed with the idea, that the common definition, that, "a miracle, is an event, *contrary* to the established course of nature," is as artificial and arbitrary, as it is destitute of useful instruction.

The Editor.

[For the Christian Intelligencer.]

ON MODES OF WORSHIP.

MR. EDITOR, In reading the "Dissertation" on the Revelation and Inspiration of the Scriptures, I was much pleased and edified, and am convinced that a careful and repeated perusal of it, would be very useful to a majority of your readers. As I am far advanced in life, I hope you will allow me to recommend to my younger brethren, a critical examination of those articles. On reading the article in your 12th No. my attention was called to the 30th and 31st verses of the 14th chap. of 1st Corinthians. I have been of opinion, for many years, that modern Christians do not agree with St. Paul, in regard to religious exercises in their worshipping assemblies. Have we any examples of another's speaking, after "the speaker" holds his peace? What encouragement is given, by Ministers in this day, for the worshippers to prophecy or teach, one by one, that all may learn and all be comforted? If they are so much wiser, than Paul was, would it not be well to point out his error, and evince the superiority of the present mode of worshipping? Would it be impracticable to preserve order and decency, if liberty of speaking was granted now, according to the directions of St. Paul?

Every attentive reader of the *Acts* of the Apostles and the Epistles, must be convinced that the modern practices of Christians, in their worshipping assemblies, is very different from what was practised in the apostolic age. The injunction by which they acted was, "Let all things be done unto edifying;" and why is it not equally obligatory now? If the modern practice is wiser and productive of more good to the Church, let it be proved, and every pious Christian will say, Amen.

W.

ANSWER TO THE ABOVE.

Venerable Sir—We insert these inquiries, because we venerate the motives by which they were suggested, and we hope they will induce our readers in general, to examine the New Testament with a more earnest determination to understand the meaning of the writers, and duly consider the customs and forms of worship, practised in the apostolic age. But since it is impossible to introduce any arguments which will produce any essential change in the modern modes of conducting worship, it does not appear proper, to discuss the subject, in our columns. There are already so many different modes, that we suspect your suggestions will be as useful, as would be any labored arguments of ours.

REPLY TO QUESTIONS, BY "J. B."

DEAR SIR and BROTHER; Your question, on the 47th page of the Intelligencer, viz. "What are the first Scriptural evidences of the immortality of the Soul" of man, has been duly and patiently considered; and as we have neither received any communication on the subject nor been able to find any such evidence, we are as yet unable to give you any information on that question. We are very confident that, whatever may be the fact of the case, the Scriptures do not speak of "the immortal soul," "the

soul's immortality," or employ any equivalent expression, on that subject.

And as to the next Question, viz. "How does the salvation by Jesus Christ affect the human soul," we have only to add, that, as we find that, that subject was under discussion in the preceding Volume of our paper, we hope to be excused in declining resuming it, in this.

[For the Christian Intelligencer.]

LAMA WORSHIP.

In the 2d volume of the Mass. M. Magazine, page 109, we have the following observations.

"The worship, which the Tartars pay their Lamas is a satire on every claim of man to a reasonable natural religion. All the wandering Tartars from the Wolga to the Corea, a distance of several thousand miles, worship the Grand Lama, who is sometimes an infant, as the viceroy of God. The more remote tribes worship him as God himself. They believe him immortal, omniscient and perfect in virtue."

On reading the above passage, I was led to think that here was a striking likeness to the orthodox doctrine of Trinitarian Christians.—Such were the Editors of the Magazine. Strange they did not behold their natural face in this glass! Do they not believe that the infant Jesus was the self-existent God, the supreme Jehovah, who came to be suckled and adored? Do they not worship an infant, or at least a man, as God's vicegerent, or as God himself? Do they not believe that the child Jesus was immortal, omnipotent and perfect in virtue? Why is not one of the religious forms of worship as reasonable as the other?

S. T.

COLUMBIAN COLLEGE.—Mr. Eton Galusha has succeeded Mr. Luther Rice in the office of treasurer of this college. A committee of the Baptist Convention report, "that it does not appear that any settlement whatever of the treasurer's accounts has been heretofore made." They moreover found Mr. Rice's accounts in a very imperfect and unsatisfactory state. They represent according to the best information they have, that the college owes 94,716 dollars, 28 cents; and has available funds, amounting to 35,460 dollars, leaving a balance to be provided for, of 59,256 dollars 28 cents. Besides this, there are obligations to the United States government, amounting to 31,827 dollars, 83 cents; but hopes are entertained that the United States government may release their claim.—*Boston Recorder*.

[It is not long since, that the government of the United States did relinquish a debt against this college, of \$25,000, and now, it seems, "hopes are entertained" that the government will give up a much larger sum. Such are the consequences of undertaking to aid the priesthood. Give, give, is repeated with a loudness and boldness proportioned to their success, nor will they be satisfied till a country is impoverished, and the inhabitants brought into a state of vassalage to their spiritual dictation.—*Ed. Phila. Reformer*.]

THE EDITORIAL ANOMALY.

We are sorry that we cannot gratify some of our friends, especially at the westward, in replying to "the continual growling," (as one of them calls it) of the *anonymous* and *anomalous editor*, at Providence. It is true, that, by reiterating the same vulgar epithets concerning the "Christian Intelligencer," he appears determined on publishing, at least, every thing excepting the truth. But his self-contradictions will injure nobody, but himself. Notwithstanding he has been so persevering in his efforts to collect unbecoming terms and lavish them upon us with unsparing prodigality, yet, this same remarkable editor allows Gentlemen of the first respectability, who are intimately acquainted with us, to employ those *titles of address*, in his paper, which flatly contradict his own assertions. Hence, our friends must consider, that it would be useless for us to pursue him: he has become his own accuser.

And besides; as we have no unkind feelings towards that editorial Anomaly, we shall do no more than merely to caution him, in the words of the good Book,—"Friend, do thyself no harm." If he really experiences the poignancy of regret, which his late papers indicate, we would say to him most seriously, (notwithstanding all the fraternal difficulties which have occurred,) in the gentle, reproving, and forgiving language of *Joseph*, to his penitent brethren,—"Grieve not yourself, that ye meant it unto evil; for God meant it unto good." If we have used any greater severity than *Joseph* would, under similar circumstances, let it be pointed out, and we will bow down and weep also.

NOTICE. The Editor, having published his own views on the 25th of Matthew, in the 12th, 13th, 14th, 15th and 16th Nos. of this publication, Volume 34, has thought proper to avail himself of the superior labors of Br. Balfour, in his 2d Inquiry, in complying with the request by "CANDOUR," on the 63d page of this volume. As there is no perceivable *contrariety* between the sentiments advanced by Br. B. and our own, previously given, we recommend this *explanation*, commencing on the first page of this No. to the critical perusal of our readers.

The Opinion of the Rev. Asa Shinn.

"I am the son of an old patriot of the State of Pennsylvania. I have been a preacher in the Methodist Episcopal Church, more than twenty years.—My house has been all that time a place of retreat and rest, for the travelling preachers, and of constant resort for the brethren. Having therefore had frequent opportunities, I have intimated to bishops, presiding elders, and travelling preachers, the propriety and necessity of reform. They have commonly replied, it might be right, perhaps, and that those who wished for a reform, could *withdraw* whenever they might see proper. This led me to pause!—Oh! the depth of spiritual wickedness, apparently in high places!

"In all the extent of my reading, in ancient and modern history, I have not met with a notice of a single order of people, except the Roman Catholics and Methodists, whose preachers convene without the consent of the people, make laws for the government of the people, and afterwards turn round and execute those laws."—*Ealt. M. Rights.*

THE GENESSEE ASSOCIATION

OF UNIVERSALISTS, met at West Mendon, Monroe county, (N. Y.) on the 27th of Sept. last. Br. C. G. Parsons was chosen *Moderator*; Brs. L. S. Everett and W. J. Reese, *Clerks*. Brs. S. Flagler, Everett, H. Sampson, Parsons and O. Ackley, preached on the occasion, and Brs. L. Knapp, C. Morton, J. Holiday, and H. Roberts, were also present and took parts in the divine services. Br. Hollis Sampson's Sermon, from Isaiah 7: 21, is to be printed. (*We hope to be favored with one copy of it.*) The meeting was highly interesting, the congregation numerous; and the Circular Letter, from the pen of Br. Reese, is very able, indicating the sterling piety as well as talents, of the writer. The Association adjourned, to meet at Benton, Yates county, on the last Wednesday in Sept. 1827.

REMOVAL. Brother LEMUEL WILLIS, of Lebanon, (N. H.) has accepted the invitation from the first Universalist Society, in Troy, (N. Y.) and is to commence his Pastoral duties, in that city, on the 1st Sabbath in November. Although we lament that our brethren and friends, in New-Hampshire, should be deprived of the justly appreciated services of our esteemed Brother, we cannot but rejoice, on the other hand, that he is to be engaged in another department of the same common Vineyard, where there is a prospect of his being more eminently useful, in the faithful discharge of his duties, as a good minister of the Lord Jesus Christ. In addition to a public expression of our undissembled confidence and esteem, he may have the assurance of our most earnest intercessions at the Throne of Mercy, for his health, happiness, and prosperity, in the prosecution of his labors, in the religious connexion he has now formed.

WANTED.—A few of the *first Number* of the Christian Intelligencer, Vol. VI. to make out whole sets for *new subscribers*. Any friend that can do it conveniently, is requested to forward that Number to the Editor

TO CORRESPONDENTS.

"JUSTUS" is informed that we are authorised by Br. S. COBB, to state, that he never saw, nor intimated that he had seen, any of the MS. of his opponent; nor has he any desire to see it, or know who Justus is, unless it be agreeable on *both sides*.

The 2d No. of "ALPHA DELTA," has not been received; probably, it has been miscarried, in the mail.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Streeter, Mr. Dons Carlos Blake to Miss Harriet Anderson.

In Providence, R. I. Mr. Solomon H. Mudge, of Portland, to Miss Susan H. daughter of Mr. Nehemiah Dodge of the former place.

DIED,

In this town, Dr. Nathaniel Coffin, aged 82 years. Widow Ruth Whipple, aged 67 years.

In Gorham, Mrs. Rebecca L. wife of Mr. George Fox, late of this town.

POETRY.

HOPE.

BY CAMPELL.

Unfading hope, when life's last embers burn,
 When soul to soul and dust to dust return;
 Heaven to thy charge resigns the awful hour,
 Ah! then thy kingdom comes, immortal power!
 What though each spark of earth-born rapture fly;
 The quivering lip, pale cheek and closing eye
 Bright to the soul thy seraph hands convey
 The morning dream of life's eternal day:
 Then, then the triumph and the trance begin,
 And all the Phoenix spirits burn within!
 Eternal hope! when yonder spheres sublime,
 Peal'd their first notes to sound the march of time,
 Thy joyous youth began—but not to fade,
 When all the sister planets have decayed,
 When the last flames of livid ether glow,
 And heaven's last thunders shake the world below,
 Thou undismayed shalt o'er the ruin smile,
 And light thy torch at nature's funeral pile.

HEATHEN HUMANITY.

In Plutarch's life of Pompey, I find that he took twenty thousand pirates, which infested the Mediterranean sea. And what is remarkable, Pompey did not choose to put them to death. "He reflected that man by nature is neither a savage nor an unsocial creature; and when he becomes so, it is by vices contrary to nature; yet even then he may be humanized by changing his place of abode, and accustoming him to a new manner of life:—as beasts, that are naturally wild put off their fierceness, when they are kept in a domestic way. For this reason he determined to remove the pirates to a great distance from the sea, and bring them to taste the sweets of civil life, by living in cities, and by the culture of the ground."

This change of circumstances might not be agreeable to the pirates at first. It might take some time to subdue and tame them. A superior power was necessary to guard and control them, till they were civilized.

On meeting with the above, I was led to the following reflections. May not the Divine Being act as benevolent a part towards the pirates, and other very wicked men? No one will doubt the ability or disposition of God, towards all that will submit unreservedly, as the pirates did to Pompey. But may not God remove pirates and murderers, who kill others, and get killed themselves in battles, from the sea of this troublesome world, where they will have no more temptations to commit wickedness? It will be said by many professed christians, that all the wicked whom God will make happy in eternity, he removes a great distance from their native state, as Pompey did the pirates, while they live in this world, and not when they die rebellious enemies. For Pom-

pey destroyed multitudes, who would not submit, before he took the *twenty thousand* prisoners. But Pompey had power to destroy them, and probably they deserved destruction, as much as any pirates in our day. Yet he shewed himself to be a high minded General, possessed of wisdom and generosity, worthy the imitation of all rulers in every nation.

Why should not the sovereign goodness of Jehovah shine conspicuously, in removing thousands and millions of the murderers of mankind, who have been trained to war from childhood, by professedly pious christians, who promise them salvation if they die fighting the battles of their country; removing them out of the way of temptation and delusion; and in humanizing and domesticating the fierce beasts of war and piracy, by bringing them to taste the sweets of a divine and immortal life, by living in the heavenly cities, and by cultivating the fruits of righteousness and peace?

No doubt, while these pirates maintained the contest with Pompey's fleet and army, they were in a state of restless anxiety. So while wicked men oppose God, his laws and government, they must be in a guilty, miserable state. But Pompey mustered 120,000 foot, and 5,000 horse, and a fleet of 500 galleys, to conquer the pirates, who had 1,000 galleys and 400 strong cities in and about the Mediterranean Sea. Surely the Almighty can muster strength enough to conquer all, or captivate them to the obedience of his laws. If God can consistently give repentance and eternal life to one sinner, why not to all?

S. T.

BALFOUR'S

FIRST AND SECOND INQUIRY,

FOR SALE BY

NATH'L. SWAZEY, BATH, (Maine.)

FOR SALE,

AT THE ARGUS OFFICE, AND BY THE EDITOR,
BALFOUR'S SECOND INQUIRY.

Persons who have subscribed for the 2nd Inquiry are requested to call for them at the Editor's house.

SERMON by Rev. H. BALLOU, 2d, at the Installation of Rev. Mr. Farnsworth.

ALSO—

A SERMON by Rev. Wm. A. DREW, on the death of Col. J. WHEELER, President of the Senate.

THE CHRISTIAN INTELLIGENCER

Is published every other Saturday, at ONE DOLLAR per annum, in advance. Persons who forward to the Editor five dollars, for new subscribers, shall be entitled to one Volume gratis.

RUSSELL STREETER, Editor and Proprietor.